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Cox Pamphlets.

A

CONTRAST,

BETWEEN THE

ERRONEOUS ASSERTIONS

OF

PROFESSOR SCHAF,

AND THE TESTIMONY OF

CREDIBLE ECCLESIASTICAL HISTORIANS,

IN REGARD TO THE

STATE OF THE CHRISTIAN CHURCH

IN THE

MIDDLE AGES;

BY

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LIBRARY OF THE
UNION
THEOLOGICAL SEMINARY.
NEW YORK.

NEW-BRUNSWICK, N. J.
1852.
PRESS OF J. TERHUNE & SON, 31 ALBANY STREET.

ADVERTISEMENT.

This humble performance is published to awaken the attention of Protestants and others to the false representations made in favor of POPERY; and to excite them to search for the testimonies of credible historians in regard to the fatal errors, the gross ignorance, shameful licentiousness, and heathenish idolatry, that have prevailed among the priests and bishops, and been patronized by the Pontiffs of the Catholic Church; and to study the Holy Scriptures, that they may learn that its glory is departed, and that it can no longer be acknowledged to be a true church of Jesus Christ.

A CONTRAST &c.

CHAPTER I.

In 1845, a pamphlet of 215 pages was published at Chambersburg, Pa. "PUBLICATION OFFICE" *of the German Reformed Church.*

TITLE.

"THE PRINCIPLE OF PROTESTANTISM as related to the PRESENT STATE OF THE CHURCH, by PHILIP SCHAF, PH. D., Professor of Church History and Biblical Literature in the Theological Seminary of the Ger. Ref. Church."

The pamphlet was translated from the German, with an INTRODUCTION, by JOHN W. NEVIN, D. D.

When the writer of the CONTRAST read this pamphlet, several years ago, he marked with double pencil lines in the MARGIN, a long paragraph, on pp. 137 and 138. It surprised him that such a paragraph should be published by Professor SCHAF, and be endorsed by Professor NEVIN; both professing to be PROTESTANTS. The paragraph is this:

"Catholicism, particularly in its mediaeval Romano-Germanic period, carried with it, if we put out of view its monastic institutions, a very distinct sense of the *nihil humani a me alienum puto* as just described. It is this precisely which renders the Middle Ages so grand and venerable,

that religion in this period appears the all moving, all ruling force, the centre around which all moral struggles and triumphs, all thought, poetry and action, are found to revolve. All sciences, and philosophy itself, the science of the sciences, were handmaids to theology, which based itself on the principle of Augustine, *Fides praecedit intellectum.* Before the pope, as the head and representative of Christendom, all states bowed themselves with reverent homage; and even the German emperor himself could not feel secure in his place, save as formally acknowledged by the chief bishop of the Church. Princes and people arose at his bidding, forsook country and friends, submitted to the most severe privations, to kneel at the Savior's tomb and water it with thankful tears. According to the reigning idea, the State stood related to the Church like the moon to the sun, from which it borrows all its light. All forms of life, all national manners, were suffused with magic interest from the unseen world. The holy sacraments ran like threads of gold through the whole texture of life, in all its relations, from infancy to old age. The different arts vied with each other, in the service of the Church. The most magnificent and beautiful buildings of the period, are the cathedrals; those giant stone flowers, with their countless turrets, storming the heavens and bearing the soul on high, and their mysterious devotional gloom, visited never by the light of the natural day, but only by mystic irradiations poured through stained glass; domes, the authors of which stood so completely in the general life of the Church, and were so occupied only with the honor of God in their work, that with a divine carelessness they have left even their own names to perish in oblivion. The maxim was, Let the best house belong to the Lord. The richest paintings were madonnas and images of the saints, as produced by a Fra Beato Angelico da Fiesole, a Fra Bartolomeo, a Leonardo da Vinci, a Perugino, a Raphael, and a Michael Angelo. It was felt, that the fairest among the sons of men, and the

connections in which he stood, must furnish the most worthy material for the pencil. The most lofty and impressive music, according to Old Testament example, resounded in the public worship of God. Poetry sang her deepest and most tender strains to the Lord and his bride; and the greatest poet of the Middle Ages, DANTE, has left behind him in his "Divine Comedy" an image simply of the religious spirit and theological wisdom of the age, as occupied with eternity itself and all its dread realities. Truly a great time, and for one who is prepared to understand it, fraught with the richest spiritual interest. He that has no heart for the excellencies of this period, the beauty that belongs to the Middle Ages, must be wanting in genuine culture, or at least in all right historical feeling."

Does this contain historical truth? Was religion in such a desirable and flourishing state during the *middle ages?* Did true scriptural knowledge so prevail in the Church, and bring forth such rich fruits in the lives of professing christians, as this statement imports? Was the government of the Church in relation to civil government, as it ought to be; and did it accord with the views and instructions of the great FOUNDER and HEAD of the Church, our LORD JESUS CHRIST?

So affirm Professors SCHAF and NEVIN.

Now, we do not intend to set up our affirmation in opposition to their affirmation. We merely design to set their confident statement in contrast with the testimony of CREDIBLE AND FAITHFUL ECCLESIASTICAL HISTORIANS.

CHAPTER II.

DARKNESS NOT LIGHT.

MOSHEIM, speaking of the LATINS of the XTH CENTURY, says, "They were, almost without exception, sunk in the most brutish and barbarous ignorance; so that according to the unanimous accounts of the most credible writers, nothing could be more melancholy and deplorable than the darkness that reigned in the western world, during this century; which, with respect to learning and philosophy at least, may be called the *Iron Age* of the Latins." Vol. ii. p. 383.

EDGAR, in his "Variations of Popery," says, (p. 405) "The state of the Latin communion, at the introduction of transubstantiation, was perhaps the chief reason of its origin, progress, and final establishment. The *tenth* century was a period of darkness and superstition. Philosophy seemed to have taken its departure from Christendom, and to have left mankind to grovel in a night of ignorance, unenlightened with a single ray of learning. Cimmerian clouds overspread the literary horizon, and quenched the sun of science. Immorality kept pace with ignorance, and extended itself to the priesthood and to the people. The floodgates of moral pollution seemed to have been set wide open, and inundations of all impurity, poured on the Christian world through the channels of the Roman Hierarchy. The enormity of the clergy was faithfully copied by the laity. Both sunk into equal degeneracy, and the popedom appeared one vast, deep, frightful, overflowing ocean of corruption, horror, and contamination. Ignorance and immorality are the parents of error and superstition. The mind void of information, and the heart destitute of sanctity, are prepared to embrace any fabrication or absurdity."

CHAPTER III.

IGNORANCE AND DEPRAVITY OF THE CLERGY AND OF THE PEOPLE.

CENTURY X.

"Both in the eastern and western provinces," says *Mosheim*, "the clergy were, for the most part, composed of a most worthless set of men, shamefully illiterate and stupid, ignorant more especially in religious matters, equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds. This dismal degeneracy of the sacred order was, according to the most credible accounts, principally owing to the pretended chiefs and rulers of the universal church, who indulged themselves in the commission of the most odious crimes, and abandoned themselves to the lawless impulse of the most licentious passions without reluctance or remorse, who confounded, in short, all difference between just and unjust, to satisfy their impious ambition, and whose spiritual empire was such a diversified scene of iniquity and violence, as never was exhibited under any of those temporal tyrants, who have been the scourges of mankind." Vol. 2, p. 389.

Again he says pp. 400, 401, "Besides the reproach of the grossest ignorance, which the Latin clergy in this century so justly deserve, they were also chargeable, in a very heinous degree, with two other odious and enormous vices, even *concubinage* and *simony*, which the greatest part of the writers of these unhappy times acknowledge and deplore. As to the first of these vices, it was practiced too openly to admit of any doubt. The priests, and what is still more surprising, even the sanctimonious monks, fell victims to the triumphant charms of the sex, and to the imperious dominion of their carnal lusts; and, entering into the bonds of wedlock or concubinage, squandered away in a most luxurious manner, with their wives and mistresses, the revenues of the church. The other vice above mentioned reigned with

an equal degree of impudence and licentiousness. The election of bishops and abbots was no longer made according to the laws of the church; but kings and princes, or their ministers and favourites, either conferred these ecclesiastical dignities upon their friends and creatures, or sold them, without shame, to the highest bidder. Hence it happened, that the most stupid and flagitious wretches were frequently advanced to the most important stations in the church; and that, upon several occasions, even soldiers, civil magistrates, counts, and such like persons, were, by a strange metamorphosis, converted into bishops and abbots. GREGORY VII. endeavored, in the following century, to put a stop to these two growing evils."

CENTURY XIII.

The darkness increases through succeeding centuries, so that this historian writes of the XIIIth thus: "Among the Latins, many concurring causes united to augment the darkness of that cloud that had already been cast over the divine lustre of genuine Christianity. On the one hand, the Roman pontiffs could not bear the thoughts of any thing that might have the remotest tendency to diminish their authority, or to encroach upon their prerogatives; and therefore they laboured assiduously to keep the multitude in the dark, and to blast every attempt that was made towards a reformation in the doctrine or discipline of the church. On the other hand, the school divines, among whom the Dominican and Franciscan monks made the greatest figure on account of their unintelligible jargon and subtility, shed perplexity and darkness over the plain truths of religion by their intricate distinctions and endless divisions, and by that cavilling, quibbling, disputatious spirit, that is the mortal enemy both of truth and virtue. It is true, that these scholastic doctors were not all equally chargeable with corrupting the truth;

the most enormous and criminal corrupters of Christianity were those who led the multitude into the two following abominable errors: that it was in the power of man to perform, if he pleased, a more perfect obedience than God required; and that the whole of religion consisted in an external air of gravity, and in certain composed bodily gestures.

"It will be easy to confirm this general account of the state of religion by particular facts. In the fourth council of the Lateran that was held by INNOCENT III. in the year 1215, and at which a prodigious number of ecclesiastics were assembled, that imperious pontiff, without deigning to consult any body, published no less than seventy laws or decrees, by which not only the authority of the popes and the power of the clergy were confirmed and extended, but also new doctrines, or *articles of faith*, were imposed upon Christians. Hitherto the opinions of the Christian doctors, concerning the *manner* in which the body and blood of CHRIST were *present* in the eucharist, were extremely different; nor had the church determined by any clear and positive decree, the sentiment that was to be embraced in relation to that important matter. It was reserved for INNOCENT to put an end to the liberty, which every Christian had hitherto enjoyed, of interpreting this presence in the manner he thought most agreeable to the declarations of scripture, and to decide in favour of the most monstrous doctrine that the frenzy of superstition was capable of inventing. This audacious pontiff pronounced the opinion, that is embraced at this day in the church of *Rome* relating to that point, to be the only true and orthodox account of the matter; and he *had the honour* of introducing and establishing the use of the term *Transubstantiation*, which was hitherto absolutely unknown. The same pontiff placed, by his own authority, among the duties prescribed by the divine laws, that of *auricular confession* to a priest; a confession that implied not only a general acknowledgment, but also a particular enumeration of the sins and follies of the penitent. Before this

period several doctors, indeed, looked upon this kind of *confession*, as a duty inculcated by divine authority; but this opinion was not publicly received as the doctrine of the church. For though the confession of sins was justly looked upon as an essential duty, yet it was left to every Christian's choice, to make this confession mentally to the Supreme Being, or to express it in words to a spiritual confident and director. These two laws, which, by the authority of INNOCENT, were received as laws of God, and adopted, of consequence, as laws of the church, occasioned a multitude of new injunctions and rites, of which not even the smallest traces are to be found in the sacred writings, or in the apostolic and primitive ages, and which were much more adapted to establish and extend the reign of superstition, than to open the eyes of the blinded multitude upon the enormous abuses of which it had been the source." Vol. III. pp. 235–237.

On page 252, speaking of the rites and ceremonies of the church, the historian says, "Instead of mentioning these additions, we shall only observe in general, that religion was now become a sort of a raree-show in the hands of the rulers of the church, who, to render its impressions more deep and lasting, thought proper to exhibit it in a striking manner to the external senses. For this purpose, at certain stated times, and especially upon the more illustrious festivals, the miraculous dispensations of the divine wisdom in favour of the church, and the more remarkable events in the Christian history, were represented under certain allegorical figures and images, or rather in a kind of mimic shew. But these scenic representations, in which there was a motley mixture of mirth and gravity, these tragi-comical spectacles, though they amused and affected in a certain manner the gazing populace, were highly detrimental, instead of being useful, to the cause of religion; they degraded its dignity, and furnished abundant matter of laughter to its enemies."

So much for the prevalence of true knowledge of the

gospel, and of true piety, among the clergy and people. How ignorant and unchristian were both! What are we to think of the confident representations of Professor SCHAF?

CHAPTER IV.

ROMAN PONTIFFS & CHURCH GOVERNMENT IN THE MIDDLE AGES.

"The pope, as the head and representative of Christendom," and his influence over Princes and people—the government of the church and its control over civil government, are extolled by Professor SCHAF in the highest terms.

Do facts justify his glowing statement? What is the true and sober testimony of history in relation both to the Popes, the self-styled heads and representatives of Christendom, and to the government of the church, and its unchristian assumption of a dominant power over States and Kingdoms? It condemns the *Professor's* confident and erroneous representations!

Bearing on these two important particulars, we might transcribe many pages from MOSHEIM and other historians. But, as we study brevity, we limit ourselves to a few of his pages, to expose the utter unworthiness of the Roman pontiffs of their exalted station, and their unholy and wicked ambition in aspiring to establish absolutism over both Church and State, in the *middle ages*.

CENTURY X.

"The history of the Roman pontiffs, that lived in this century, is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even those of the Romish communion, unanimously confess. The source of these disorders must be sought for principally in the ca-

lamities that fell upon the greatest part of *Europe*, and that afflicted *Italy* in a particular manner, after the extinction of the race of CHARLEMAGNE. Upon the death of the pontiff BENEDICT IV. which happened in the year 903, LEO V. was raised to the pontificate, which he enjoyed no longer than forty days, being dethroned by CHRISTOPHER, and cast into prison. CHRISTOPHER, in his turn, was deprived of the pontifical dignity the year following by SERGIUS III. a Roman presbyter, seconded by the protection and influence of ADALBERT, a most powerful Tuscan prince, who had a supreme and unlimited direction in all the affairs that were transacted at *Rome*. ANASTASIUS III. and LANDO, who, upon the death of SERGIUS, in the year 911, were raised successively to the papal dignity, enjoyed it but for a short time, and did nothing that could contribute to render their names illustrious.

"After the death of LANDO, which happened in the year 914, ALBERIC, marquis or count of *Tuscany*, whose opulence was prodigious, and whose authority in *Rome* was despotic and unlimited, obtained the pontificate for JOHN X. archbishop of *Ravenna*, in compliance with the solicitation of THEODORA, his mother-in-law, whose lewdness was the principle that interested her in this promotion. This infamous election will not surprise such as know that the laws of *Rome* were at this time absolutely silent; that the dictates of justice and equity were overpowered and suspended; and that all things were carried on in that great city by interest or corruption, by violence or fraud. JOHN X. though in other respects a scandalous example of iniquity and lewdness in the papal chair, acquired a certain degree of reputation by his glorious campaign against the Saracens, whom he drove from the settlements they had made upon the banks of the *Garigliano*. He did not, however, enjoy his glory long; the enmity of MAROZIA, daughter of THEODORA, and wife of ALBERIC, proved fatal to him. For this bloody-minded woman having espoused WIDO, or GUY, marquis of *Tus-*

cany, after the death of her first consort, engaged him to seize the wanton pontiff, who was her mother's lover, and to put him to death in the prison where he lay confined. This licentious and unlucky pontiff was succeeded by LEO VI. who sat but seven months in the apostolic chair, which was filled after him by STEPHEN VII. The death of this latter, which happened in the year 931, presented to the ambition of MAROZIA an object worthy of its grasp; and accordingly she raised to the papal dignity JOHN XI. who was the fruit of her lawless amours with one of the pretended successors of St. PETER, SERGIUS III. whose adulterous commerce with that infamous woman gave an *infallible* guide to the Roman church.

JOHN XI. who was placed at the head of the church by the credit and influence of his mother, was pulled down from this summit of spiritual grandeur A. D. 933, by ALBERIC his half-brother, who had conceived the utmost aversion against him. His mother MAROZIA had, after the death of WIDO, entered anew into the bonds of matrimony with HUGO, king of *Italy*, who, having offended his step-son ALBERIC, felt severely the weight of his resentment, which vented its fury upon the whole family; for ALBERIC drove out of *Rome* not only HUGO, but also MAROZIA and her son the pontiff, and confined them in prison, where the latter ended his days in the year 936. The four pontiffs, who, in their turns, succeeded JOHN XI. and filled the papal chair until the year 956, were LEO VII. STEPHEN VIII. MARINUS II. and AGAPET, whose characters were much better than that of their predecessor, and whose government, at least, was not attended with those tumults and revolutions that had so often shook the pontifical throne, and banished from *Rome* the inestimable blessings of peace and concord. Upon the death of AGAPET, which happened in the year 956, ALBERIC II. who to the dignity of Roman consul joined a degree of authority and opulence which nothing could resist, raised to the pontificate his son OCTAVIAN, who was yet in

the early bloom of youth, and destitute, besides, of every quality that was requisite in order to discharge the duties of that high and important office. This unworthy pontiff assumed the name of JOHN XII. and thus introduced the custom, that has since been adopted by all his successors in the see of *Rome*, of changing each their usual name for another upon their accession to the pontificate.

The fate of JOHN XII. was as unhappy as his promotion had been scandalous. Unable to bear the oppressive yoke of BERENGER II. king of *Italy*, he sent ambassadors, in the year 960, to OTHO the Great, intreating him to march into *Italy* at the head of a powerful army, to deliver the church and the people from the tyranny under which they groaned. To these intreaties the perplexed pontiff added a solemn promise, that, if the German monarch came to his assistance, he would array him with the purple and the other ensigns of sovereignty, and proclaim him emperor of the Romans. OTHO received this embassy with pleasure, marched into *Italy* at the head of a large body of troops, and was accordingly saluted by JOHN with the title of emperor of the Romans. The pontiff, however, soon perceiving that he had acted with too much precipitation, repented of the step he had taken, and, though he had sworn allegiance to the emperor as his lawful sovereign, and that in the most solemn manner, yet he broke his oath, and joined with ADALBERT, the son of BERENGER, against OTHO. This revolt was not left unpunished. The emperor returned to *Rome* in the year 964; called a council, before which he accused and convicted the pontiff of many crimes; and, after having degraded him, in the most ignominious manner, from his high office, he appointed LEO VIII. to fill his place. Upon OTHO's departure from *Rome*, JOHN returned to that city, and in a council, which he assembled in the year 964, condemned the pontiff whom the emperor had elected, and soon after died in a miserable and violent manner. After his death the Romans chose BENEDICT V. bishop of *Rome*, in opposi-

tion to LEO; but the emperor annulled this election, restored LEO to the papal chair, and carried BENEDICT to *Hamburgh*, where he died in exile.

The pontiffs who governed the see of *Rome* from LEO VIII. who died A. D. 965, to GERBERT or SYLVESTER II. who was raised to the pontificate towards the conclusion of this century, were more happy in their administration, as well as more decent in their conduct, than their infamous predecessors; yet none of them so exemplary as to deserve the applause that is due to eminent virtue. JOHN XIII. who was raised to the pontificate in the year 965, by the authority of OTHO the Great, was driven out of *Rome* in the beginning of his administration; but, the year following, upon the emperor's return to *Italy*, he was restored to his high dignity, in the calm possession of which he ended his days A. D. 972. His successor BENEDICT VI was not so happy; cast into prison by CRESCENTIUS, son of the famous THEODORA, in consequence of the hatred which the Romans had conceived both against his person and government, he was loaded with all sorts of ignominy, and was strangled in the year 974, in the apartment where he lay confined. Unfortunately for him, OTHO the Great, whose power and severity kept the Romans in awe, died in the year 973, and with him expired that order and discipline which he had restored in *Rome* by salutary laws executed with impartiality and vigour. The face of things was entirely changed by that event; licentiousness and disorder, seditions and assassinations resumed their former sway, and diffused their horrors through that miserable city. After the death of BENEDICT, the papal chair was filled by FRANCO, who assumed the name of BONIFACE VII. but enjoyed his dignity only for a short time; for scarcely a month had passed after his promotion, when he was deposed from his office, expelled the city, and succeeded by DONUS II. who is known by no other circumstance than his name. Upon his death, which happened in the year 975, BENEDICT VII. was created pontiff; and, dur-

ing the space of nine years, ruled the church without much opposition, and ended his days in peace. This peculiar happiness was, without doubt, principally owing to the opulence and credit of the family to which he belonged; for he was nearly related to the famous ALBERIC, whose power, or rather despotism, had been unlimited in *Rome*.

His successor JOHN XIV. who, from the bishopric of *Pavia* was raised to the pontificate, derived no support from his birth, which was obscure, nor did he continue to enjoy the protection of OTHO III. to whom he owed his promotion. Hence the calamities that fell upon him with such fury, and the misery that concluded his transitory grandeur; for BONIFACE VII. who had usurped the papal throne in the year 974, and in a little time after had been banished *Rome*, returned from *Constantinople*, whither he had fled for refuge, and seizing the unhappy pontiff, had him thrown into prison, and afterwards put to death. Thus BONIFACE resumed the government of the church; but his reign was also transitory, for he died about SIX months after his restoration. He was succeeded by JOHN XV. whom some writers call JOHN XVI. because, as they allege, there was another JOHN, who ruled the church for the space of four months, and whom they consequently call JOHN XV. Leaving it to the reader's choice to call that JOHN of whom we speak, the XV. or the XVI. of that name, we shall only observe that he possessed the papal dignity from the year 985 to 996; that his administration was as happy as the troubled state of the Roman affairs would permit; and that the tranquility he enjoyed was not so much owing to his wisdom and prudence, as to his being a Roman by birth, and to his descent from noble and illustrious ancestors. Certain it is, at least, that his successor GREGORY V. who was a German, and who was elected pontiff by the order of OTHO III. A. D. 996, met with a quite different treatment; for CRESCENS, the Roman consul, drove him out of the city, and conferred his dignity upon JOHN XVI. formerly known by the name of

PHILAGATHUS. This revolution was not, however, permanent in its effects, for OTHO III. alarmed by these disturbances at *Rome*, marched into *Italy*, A. D. 998, at the head of a powerful army, and casting into prison the new pontiff, whom the soldiers, in the first moment of their fury, had maimed and abused in a most barbarous manner, he reinstated GREGORY in his former honours, and placed him anew at the head of the church. It was upon the death of this latter pontiff, which happened soon after his restoration, that the same emperor raised to the papal dignity his preceptor and friend, the famous and learned GERBERT, or SYLVESTER II. whose promotion was attended with the universal approbation of the Roman people.

Amidst these frequent commotions, and even amidst the repeated enormities and flagitious crimes of those who gave themselves out for CHRIST's vice-gerents upon earth, the power and authority of the Roman pontiffs increased imperceptibly from day to day; such were the effects of that ignorance and superstition that reigned without controul in these miserable times. OTHO the Great had indeed published a solemn edict, prohibiting the election of any pontiff without the previous knowledge and consent of the emperor; which edict, as all writers unanimously agree, remained in force from the time of its publication to the conclusion of this century. It is also to be observed, that the same emperor, as likewise his son and grandson, who succeeded him in the empire, maintained, without interruption, their right of supremacy over the city of *Rome*, its territory, and its pontiff, as may be demonstrably proved from a multitude of examples. It is, moreover, equally certain, that the German, French, and Italian bishops, who were not ignorant of the nature of their privileges, and the extent of their jurisdiction, were, during this whole century, perpetually upon their guard against every attempt the Roman pontiff might make to assume to himself *alone* a legislative authority in the church. But, notwithstanding all this, the bishops of *Rome*

found means of augmenting their influence, and, partly by open violence, partly by secret and fraudulent stratagems, encroached not only upon the privileges of the bishops, but also upon the jurisdiction and rights of kings and emperors. Their ambitious attempts were seconded and justified by the scandalous adulation of certain mercenary prelates, who exalted the dignity and prerogatives of, what they called, the apostolic see, in the most pompous and extravagant terms. Several learned writers have observed, that in this century certain bishops maintained publicly, that the Roman pontiffs were not only bishops of *Rome*, but of the whole world, an assertion which hitherto none had ventured to make; and that even among the French clergy, it had been affirmed by some, that *the authority of the Bishops, though divine in its origin, was conveyed to them by* St. PETER, *the prince of the apostles.*" Vol. II. pp. 390–399.

CENTURY XI.

"The authority and lustre of the Latin church, or, to speak more properly, the power and dominion of the Roman pontiffs, arose in this century to their highest period, though they arose by degrees, and had much opposition and many difficulties to conquer. In the preceding age the pontiffs had acquired a great degree of authority in religious matters, and in every thing that related to the government of the church; and their credit and influence increased prodigiously towards the commencement of this century. For then they received the pompous titles of *masters of the world*, and *popes*, i. e. *universal fathers;* they presided also every where in the councils by their legates; assumed the authority of supreme arbiters in all controversies that arose concerning religion or church discipline; and maintained the pretended rights of the church against the encroachments and usurpations of kings and princes. Their author-

ity, however, was confined within certain limits; for, on the one hand, it was restrained by sovereign princes, that it might not arrogantly aim at civil dominion; and on the other, it was opposed by the bishops themselves, that it might not arise to a spiritual despotism, and utterly destroy the liberty and privileges of synods and councils. From the time of LEO IX. the popes employed every method, which the most artful ambition could suggest, to remove these limits, and to render their dominion both despotic and universal. They not only aspired to the character of supreme legislators in the church, to an unlimited jurisdiction over all synods and councils whether general or provincial, to the sole distribution of all ecclesiastical honours and benefices as divinely authorised and appointed for that purpose, but they carried their insolent pretensions so far as to give themselves out for lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers over the kings and princes of the earth. Before LEO IX. no pope was so enormously impudent as to claim this unbounded authority, or to assume the power of transferring territories and provinces from their lawful possessors to new masters. This pontiff gave the example of such an amazing pretension to his *holy* successors, by granting to the Normans, who had settled in *Italy*, the lands and territories which they had already usurped, or were employed in forcing out of the hands of the Greeks and Saracens. The ambition, however, of the aspiring popes was opposed by the emperors, the kings of *France*, by WILLIAM the Conqueror, who was now seated on the throne of *England*, and was the boldest asserter of the rights and privileges of royalty against the high claims of the apostolic see, and also by several other princes. Nor did the bishops, particularly those of *France* and *Germany*, sit tamely silent under the papal yoke; many of them endeavored to maintain their rights and the privileges of the church; but as many, seduced by the allurements of interest or the dictates of superstition, sacrificed their liberties, and yielded

to the pontiffs. Hence it happened, that these imperious lords of the church, though they did not entirely gain their point, nor satisfy to the full their raging ambition, yet obtained vast augmentations of power, and extended their authority from day to day." Vol. II. pp. 459–461.

On pages 462, 463 the historian writes, "The five pontiffs we have now been mentioning were not chargeable with dishonouring their high station by that licentiousness and immorality that rendered so many of their successors infamous; their lives were virtuous; at least, their conduct was decent. But their examples had little effect upon BENEDICT IX. a most abandoned profligate, and a wretch capable of the most horrid crimes, whose flagitious conduct drew upon him the just resentment of the Romans, who, in the year 1038, degraded him from his office. He was afterwards indeed restored, by the emperor CONRAD, to the papal chair; but, instead of learning circumspection and prudence from his former disgrace, he grew still more scandalous in his life and manners, and so provoked the Roman people by his repeated crimes, that they deposed him a second time A. D. 1044, and elected in his place JOHN bishop of *Sabina*, who assumed the name of SYLVESTER III. About three months after this new revolution, the relations and adherents of BENEDICT rose up in arms, drove SYLVESTER out of the city, and restored the degraded pontiff to his forfeited honours, which, however, he did not enjoy long; for, perceiving that there was no possibility of appeasing the resentment of the Romans, he sold the pontificate to JOHN GRATIAN, arch-presbyter of *Rome*, who took the name of GREGORY VI. Thus the church had, at the same time, two chiefs, SYLVESTER and GREGORY, whose rivality was the occasion of much trouble and confusion. This contest was terminated in the year 1046, in the council held at *Sutri* by the emperor HENRY III. who so ordered matters, that BENEDICT, GREGORY, and SYLVESTER were declared unworthy of the pontificate, and SUIDGER, bishop of *Bamberg*, was raised

to that dignity, which he enjoyed for a short time under the title of CLEMENT II."

"This contest, indeed, (referring to a bloody contest between two rival pontiffs) was of litttle consequence when viewed in comparison with the dreadful commotions which HILDEBRAND, who succeeded ALEXANDER, and assumed the name of GREGORY VII. excited both in church and state, and nourished and fomented until the end of his days. This vehement pontiff, who was a Tuscan, born of mean parents, rose, by various steps, from the obscure station of a monk of *Clugni*, to the rank of archdeacon in the Roman church, and, from the time of LEO IX. who treated him with peculiar marks of distinction, was accustomed to govern the Roman pontiffs by his counsels, which had acquired the highest degree of influence and authority. In the year 1073, and the same day that ALEXANDER was interred, he was raised to the pontificate by the unanimous suffrages of the cardinals, bishops, abbotts, monks, and people, and, consequently, without any regard being paid to the edict of NICOLAS II and his election was confirmed by the approbation and consent of HENRY IV. king of the Romans, to whom ambassadors had been sent for that purpose. This prince, indeed, had soon reason to repent of the consent he had given to an election, which became so prejudicial to his own authority, so fatal to the interests and liberties of the church, and so detrimental, in general, to the sovereignty and independence of kingdoms and empires. HILDEBRAND was a man of uncommon genius, whose ambition in forming the most arduous projects was equalled by his dexterity in bringing them into execution; sagacious, crafty, and intrepid, nothing could escape his penetration, defeat his stratagems, or daunt his courage; haughty and arrogant beyond all measure; obstinate, impetuous, and intractable; he looked up to the summit of universal empire with a wishful eye, and laboured up the steep ascent with uninterrupted ardour, and invincible perseverance; void of all principle, and des-

titute of every pious and virtuous feeling, he suffered little restraint in his audacious pursuits, from the dictates of religion or the remonstrances of conscience. Such was the character of HILDEBRAND, and his conduct was every way suitable to it; for no sooner did he find himself in the papal chair, than he displayed to the world the most odious marks of his tyrannic ambition. Not contented to enlarge the jurisdiction, and to augment the opulence of the see of *Rome*, he laboured indefatigably to render the universal church subject to the despotic government and the arbitrary power of the pontiff alone, to dissolve the jurisdiction which kings and emperors had hitherto exercised over the various orders of the clergy, and to exclude them from all part in the management or distribution of the revenues of the church. Nay, this outrageous pontiff went still farther, and impiously attempted to submit to his jurisdiction the emperors, kings, and princes of the earth, and to render their dominions tributary to the see of *Rome*. Such were the *pious* and *apostolic* exploits that employed the activity of GREGORY VII. during his whole life, and which render his pontificate a continual scene of tumult and bloodshed. Were it necessary to bring any further proofs of his tyranny and arrogance, his fierce impetuosity and boundless ambition, we might appeal to those famous *sentences*, which are generally called, after him, the *dictates of* HILDEBRAND, and which shew, in a lively manner, the spirit and character of this restless pontiff.

Under the pontificate of HILDEBRAND, the face of the Latin church was entirely changed, its government subverted, and the most important and valuable of those rights and privileges that had been formerly vested in its councils, bishops, and sacred colleges, were usurped by the greedy pontiff. It is, however, to be observed, that the weight of this tyrannic usurpation did not fall equally upon all the European provinces; several of these provinces preserved some remains of their ancient liberty and independence, in the possession of

which a variety of circumstances happily concurred to maintain them.

But, as we insinuated above, the views of HILDEBRAND were not confined to the erection of an absolute and universal monarchy in the church; they aimed also at the establishment of a civil monarchy equally extensive and despotic; and this aspiring pontiff, after having drawn up a system of ecclesiastical canons for the government of the church, would have introduced also a new code of political laws, had he been permitted to execute the plan he had formed. His pupose was to engage in the bonds of fidelity and allegiance to St. PETER, *i. e.* to the Roman pontiffs, all the kings and princes of the earth, and to establish at *Rome* an annual assembly of bishops, by whom the contests that might arise between kingdoms or sovereign states were to be decided, the rights and pretensions of princes to be examined, and the fate of nations and empires to be determined. This ambitious project met, however, with the warmest opposition, particularly from the vigilance and resolution of the emperors, and also from the British and French monarchs.

That HILDEBRAND laid this audacious plan is undoubtedly evident, both from his own epistles, and also from other authentic records of antiquity. The nature of the oath which he drew up for the king or emperor of the Romans, from whom he demanded a profession of subjection and allegiance, shews abundantly the arrogance of his pretensions. But his conduct towards the kingdom of *France* is worthy of particular notice. It is well known, that whatever dignity and dominion the popes enjoyed was originally derived from the kingdom of *France*, or, which is the same thing, from the princes of that nation; and yet HILDEBRAND, or (as we shall hereafter entitle him) GREGORY VII. pretended that the kingdom of *France* was tributary to the see of *Rome*, and commanded his legates to demand yearly, in the most solemn manner, the payment of that tribute; their demands, however, were treated with contempt, and the tribute

was never either acknowledged or offered. Nothing can be more insolent than the language in which GREGORY addressed himself to PHILIP I. king of *France*, to whom he recommends an humble and obliging carriage, from this consideration, that both his *kingdom and his soul were under the dominion of St.* PETER, (*i. e.* his vicar the Roman pontiff,) who had *the power to* BIND *and to* LOOSE *him, both in heaven and upon earth.* Nothing escaped the all-grasping ambition of GREGORY; he pretended that *Saxony* was a feudal tenure held in subjection to the see of Rome, to which it had been formerly yielded by CHARLEMAGNE as a pious offering to St. PETER. He extended also his pretensions to the kingdom of *Spain*, maintaining, in one of his letters, that it was the property of the apostolic see from the earliest times of the church, yet acknowledging in another, that the transaction by which the successors of St. PETER had acquired this property, had been lost among other ancient records. His claims, however, were more respected in *Spain* than they had been in *France;* for it is proved most evidently by authentic records, that the king of *Arragon*, and BERNHARD, count of *Besalu*, gave a favourable answer to the demands of GREGORY, and paid him regularly an annual tribute; and their example was followed by other Spanish princes, as we could shew, were it necessary, by a variety of arguments. The despotic views of this lordly pontiff were attended with less success in *England*, than in any other country. WILLIAM the Conqueror was a prince of great spirit and resolution, extremely jealous of his rights, and tenacious of the prerogatives he enjoyed as a sovereign and independent monarch; and accordingly, when GREGORY wrote him a letter demanding the arrears of the *Peter-pence*, and at the same time summoning him to do homage for the kingdom of *England* as a fief of the apostolic see, WILLIAM granted the former, but refused the latter with a noble obstinacy, declaring that he held his kingdom of God only and his own sword. Obliged to yield to the obstinacy of the

English monarch, whose name struck terror into the boldest hearts, the restless pontiff addressed his imperious mandates where he imagined they would be received with more facility. He wrote circular letters to all the most powerful German princes, to GEUSA king of *Hungary*, and SUENO, or SWEIN, king of *Denmark*, soliciting them to make a solemn grant of their kingdoms and territories to the prince of the apostles, and to hold them under the jurisdiction of his vicar at *Rome*, as fiefs of the apostolic see. What success attended his demands upon these princes, we cannot say; but certain it is, that in several places his efforts were effectual, and his *modest* proposals were received with the utmost docility and zeal. The son of DEMETRIUS, king of the *Russians*, set out for *Rome*, in consequence of the pontiff's letter, in order to *obtain as a gift from St.* PETER, *by the hands of* GREGORY, *after professing his subjection and allegiance to the prince of the apostles, the kingdom* which was to devolve to him upon the death of his father; and his *pious request* was readily granted by the officious pope, who was extremely liberal of what did not belong to him. DEMETRIUS SUINIMER, duke of *Croatia* and *Dalmatia*, was raised to the rank and prerogatives of royalty by the same pontiff in the year 1076, and solemnly proclaimed king by his legate at *Salona*, upon condition that he should pay an annual tribute of two hundred pieces of gold to St. PETER at every Easter festival. This bold step was injurious to the authority of the emperors of *Constantinople*, who, before this time, comprehended the province of *Croatia* within the limits of their sovereignty. The kingdom of *Poland* became also the object of GREGORY's ambition, and a favourable occasion was offered for the execution of his iniquitous views; for BASILAUS II. having assassinated STANISLAUS bishop of *Cracow*, the pontiff not only excommunicated him with all the circumstances of infamy that he could invent, but also pulled him from his throne, dissolved the oath of allegiance which his subjects had taken, and, by an express and imperious edict, pro-

hibited the nobles and clergy of *Poland* from electing a new king without the consent of the Roman pontiff. Many more examples might be alleged of the phrenetic ambition of GREGORY, but those which have been already mentioned are sufficient to excite the indignation of every impartial reader. Had the success of that pontiff been equal to the extent of his insolent views, all the kingdoms of *Europe* would have been this day tributary to the Roman see, and its princes the soldiers or vassals of St. PETER, in the person of his pretended vicar upon earth. But though his most important projects were ineffectual, yet many of his attempts were crowned with a favourable issue; for, from the time of his pontificate the face of *Europe* underwent a considerable change, and the prerogatives of the emperors and other sovereign princes were much diminished. It was, particularly, under the administration of GREGORY, that the emperors were deprived of the privilege of ratifying, by their consent, the election of the Roman pontiff; a privilege of no small importance, and which as yet they have never recovered." Vol. II. pp. 476–484.

CENTURY XIII.

"The history of the popes presents a lively and horrible picture of the complicated crimes that dishonoured the ministers of the church, who were peculiarly obliged, by their sacred office, to exhibit to the world distinguished models of piety and virtue. Such of the Sacerdotal order as were advanced to places of authority in the church, behaved rather like tyrants than rulers, and showed manifestly, in all their conduct, that they aimed at an absolute and unlimited dominion. The popes, more especially, inculcated that pernicious maxim, "That the bishop of *Rome* is the supreme "lord of the universe, and that neither princes nor bishops, "civil governors nor ecclesiastical rulers, have any lawful

"power in church or state but what they derive from him." This extravagant maxim, which was considered as the sum and substance of papal jurisprudence, the Roman pontiffs maintained obstinately, and left no means unemployed, that perfidy or violence could suggest, to give it the force of a universal law. It was in consequence of this arrogant pretension, that they not only claimed the right of disposing of ecclesiastical *benefices*, as they are commonly called, but also of conferring civil dominion, and of dethroning kings and emperors, according to their good pleasure. It is true, this maxim was far from being universally adopted; many placed the authority of councils above that of the pontiffs, and such of the European kings and princes as were not ingloriously blinded and enslaved by the superstition of the times, asserted their rights with dignity and success, excluded the pontiffs from all concern in their civil transactions, nay, even reserved to themselves the supremacy over the churches that were established in their dominions. In opposing thus the haughty pretensions of the lordly pontiffs, it was, indeed, necessary to proceed with mildness, caution, and prudence, on account of the influence which these spiritual tyrants had usurped over the minds of the people, and the power they had of alarming princes, by exciting their subjects to rebellion.

In order to establish their authority, both in civil and ecclesiastical matters, upon the firmest foundations, the Roman pontiffs assumed to themselves the power of disposing of the various offices of the church, whether of a higher or more subordinate nature, and of creating *bishops*, *abbots*, and *canons*, according to their fancy. Thus we see the ghostly heads of the church, who formerly disputed with such ardour against the emperors in favour of the free election of bishops and abbots, overturning now all the laws that related to the election of these spiritual rulers, reserving for themselves the revenues of the richest benefices, conferring vacant places upon their clients and their creatures,

nay, often deposing bishops that had been duly and lawfully elected, and substituting, with a high hand, others in their room. The hypocritical pretexts for all these arbitrary proceedings were an ardent zeal for the welfare of the church, and an anxious concern, lest devouring *heretics* should get a footing among the flock of CHRIST. The first of the pontiffs, who usurped such an extravagant extent of authority, was INNOCENT III. whose example was followed by HONORIUS III. GREGORY IX. and several of their successors. But it was keenly opposed by the bishops, who had hitherto enjoyed the privilege of nominating to the smaller benefices, and still more effectually by the kings of *England* and *France*, who employed the force of warm remonstrances and vigorous edicts to stop the progress of this new jurisprudence. LEWIS IX. king of *France*, and now the tutelar saint of that nation, distinguished himself by the noble opposition he made to these papal encroachments. In the year 1268, before he set out for the Holy Land, he secured the rights of the Gallican church against the insidious attempts of the Roman pontiffs, by that famous edict known in *France* by the name of the *pragmatic sanction*. This resolute and prudent measure rendered the pontiffs more cautious and slow in their proceedings, but did not terrify them from the prosecution of their purpose. For BONIFACE VIII. maintained, in the most express and impudent terms, that the universal church was under the dominion of the pontiffs, and that princes and lay-patrons, councils and chapters, had no more power in spiritual things, than what they derived from CHRIST'S vicar upon earth." Vol. III. pp. 160–163.

"BENEDICT CAJETAN, who had persuaded the good pontiff now mentioned to resign his place, succeeded him in it in the year 1294, and took the name of BONIFACE VIII. We may say, with truth, of this unworthy prelate, that he was born to be a plague both to church and state, a disturber of the repose of nations, and that his attempts to extend and confirm the despotism of the Roman pontiffs, were carried

to a length that approached to frenzy. From the moment that he entered upon his new dignity, he laid claim to a supreme and irresistible dominion over all the powers of the earth, both spiritual and temporal, terrified kingdoms and empires with the thunder of his bulls, called princes and sovereign states before his tribunal to decide their quarrels, augmented the papal jurisprudence with a new body of laws, which was entitled, *The Sixth Book of the Decretals*, declared war against the illustrious family of *Colonna*, who disputed his title to the pontificate; in a word, exhibited to the church and to *Europe*, a lively image of the tyrannical administration of GREGORY VII. whom he perhaps surpassed in arrogance. It was this pontiff that, in the year 1300, instituted the famous jubilee, which, since that time, has been regularly celebrated in the Roman church, at certain fixed periods. But the consideration of this institution, which was so favourable to the progress of licentiousness and corruption, as also the other exploits of BONIFACE, and his deplorable end, belong to the history of the following century." Vol. III. pp. 181, 182.

CHAPTER V.

AMAZING CONTRAST.

Let the reader compare the paragraph in Professor SCHAF's pamphlet with the extracts taken from the historian, MOSHEIM, and behold the amazing contrast! Professors SCHAF and NEVIN have made assertions in regard to the *middle ages*, that are utterly at variance with historical truth!

Those ages, instead of being enlightened by the pure gospel of Christ, were exceedingly ignorant of evangelical truth. They were covered with gross darkness. Instead of piety prevailing among the clergy and people, both were debased and stained by ruinous superstitions and gross immoralities.

In further confirmation of the mournful destitution of piety and the gross immorality of the *middle ages*, we refer to Dr. EDGAR'S chapter on THE CELIBACY OF THE CLERGY. There he has traced the rise and progress, and the dreadful consequences of this papal Institution. He has shown, that, in the *middle ages*, so lauded by Professor SCHAF, for the prevalence of religion and consequently of *moral purity*, the Clergy of every grade, *priests*, *bishops* and *Pontiffs*, were become infamous for their want of continence, and their licentious practices; that princes, kings and emperors, to stem the torrent of pollution, importuned the Popes to restore the lawfulness of the *marriage relation*, which they had dared to prohibit; but in vain, *because it did not accord with their assumed authority, and might impair their influence over the Church and the State.*

We give two short paragraphs at the close of this chapter:

"General councils, as well as Romish pontiffs and popish priests, outraged the laws, not indeed of celibacy, but of abstinence. This was exemplified in the universal councils of Lyons, Constance, and Basil. The council of Lyons demoralized the city in which it was convened. Cardinal Hugo, in a speech to the citizens immediately after the dissolution of the sacred synod boasted that Lyons, at the meeting of the assembly, contained two or three stews; but at its departure, comprehended only one; which, however, extended without interruption from the eastern to the western gate. The sacred convention, by the perpetration of licentiousness, converted the whole city into one vast, fermenting, pestilential, overflowing sink of accumulated pollution. The holy fathers, it appears, were men of business and industry, and did not confine their valuable labours to the study of musty theology."

"The general council of *Constance* imitated the incontinence practised at Lyons." Omitting, for brevity sake, what follows about the conduct of this council, we submit his next paragraph:

"The general council of *Basil* taught the theory of *filthiness*, as those of Lyons and Constance had displayed the practice. Carlery, the champion of Catholicism in this assembly against Nicholas the Bohemian heretic, advocated the propriety of permitting brothels in a city. The speculation, the hero of the faith maintained by the authority of the sainted Jerome, Augustine, Thomas, and Gregory. Simple fornication, the sage and precious divine discovered, does not disturb the commonwealth; and the populace, addicted to voluptuousness and pleasure, are unwilling to abstain. He concluded, therefore, by the most logical deduction, that stews are to be tolerated in a city. This theory the holy fathers heard with silent approbation. The vile atrocity therefore was sanctioned by the holy, unerring, apostolic, Roman council." pp. 573, 574.

Such deplorable consequences have resulted from the popish Institution, which outraged the constitution of human nature and the design of the Creator in forming the two sexes, and impiously dared to contradict His solemn declaration: "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers, God will judge."

CHAPTER VI.

GOVERNMENT OF THE CHURCH.

The government of the church in the *middle ages*, so much lauded by two *Protestant Professors*, was established by *fraud* and *violence;* as manifestly appears from the preceding quotations from MOSHEIM, and was utterly at variance with the rules given by our blessed Saviour to his apostles and ministers.

Look at the ambition of the Roman pontiffs as described by ecclesiastical historians; and then read what is written in Mark:—"And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among

yourselves by the way? But they held their peace: for by the way they had disputed among themselves who *should be* the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." MARK IX. 33–37.

Read also what is recorded in Mark X. 35–45: "And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared. And when the *ten* heard it, they began to be much displeased with James and John. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

CHAPTER VII.

CONCLUDING REMARKS.

Professor SCHAF is most unfortunate in praising the painters and poets of the *middle ages*, as influenced by truly religious motives of action. Were such their motives when they painted "madonnas and images of the saints," that the ignorant and superstitious people might worship them; and thus violate the second commandment of the law of God?

In his Biographical Dictionary, sketching the character of MICHAEL ANGELO, LEMPRIERE says: "It is perhaps to be lamented, that the artist's REVENGE had been *cruelly* immortalized, by his representation of a cardinal who was *his enemy*, in the number of the damned." What a heavenly motive actuated the painter!

Of PERUGINO the same writer says, "He was remarkably fond of money, and the loss of his treasure, which he always carried about him, and of which he was robbed, caused his death in 1594, in his 78th year." What a heavenly minded painter truly!

But perhaps Professor SCHAF is more fortunate in bringing forward the poet DANTE, whom he styles the greatest poet of the Middle Ages; "Who, he says, has left behind him in his 'Divine Comedy' an image simply of the religious spirit and theological wisdom of the age, as occupied with eternity itself and all its dread realities."

But was DANTE worthy of such high commendation? What says LEMPRIERE of this poet, who, in the opinion of Professor SCHAF, so remarkably exemplified the religious spirit? He represents him as full of worldly ambition, and so much so, that an insult offered to him by the Magistrates of Venice, who treated him, the ambassador of the prince of Ravenna, with contempt, by refusing to admit him within their walls; preyed so on his spirit that he could "not survive the affront." "He died July 1321, aged 57."

LEMPRIERE speaks indeed very highly of his genius and

poetical talents. Of his "Divine Comedy," he says, "His triple poem, of paradise, purgatory, and hell, displays astonishing powers of genius, and at once exhibits the sweetness and graces of poetry with the *bitterness* of *insatiable enmity*." He adds, "The reputation and the usurped power of the Pope, BONIFACE VIII, the pedigree of the French king, and the prostituted venality of Florence, that den of thieves, are the subjects that engage and enflame the *virulence* of the poet." What evidences of his being a heavenly minded man! Surely he derived all his motives from above, and was "suffused with magic influence from the unseen world!"

Has Professor SCHAF described the church as it really existed in the *Middle Ages*, or an *imaginary* church? He utters indeed a portion of historic truth, when he writes: "Before the pope, as the head and representative of Christendom, all states bowed themselves with reverent homage; and even the German emperor himself could not feel secure in his place, save as formally acknowledged by the chief bishop of the Church. (This, however, will not apply to OTHO *the great* and other emperors.) "Princes and people arose at his bidding, forsook country and friends, submitted to the most severe privations, to kneel at the Saviour's tomb, and water it with thankful tears. According to the reigning idea, the State stood related to the Church like the moon to the sun, from which it borrows all its light." How well such a church corresponds with the church as described by our Saviour!! What a delightful condition of the church for *worldly minded* bishops and priests!

What follows in the paragraph seems to have been dictated by a like spirit in the writer. It is more an external and worldly, than a spiritual church. Such a gorgeous church may serve to dazzle the imaginations of ignorant and unregenerated men; but it will fail in its great end to honor Christ, and to glorify God.*

*See Schaff's paragraph printed at the beginning, pp. 6 and 7.

Professors SCHAF and NEVIN may be willing to exalt the Roman pontiff, and submit to his lordly reign; but we beg to be excused from imitating their example. If they are inclined to make a pilgrimage to Rome, for the purpose of worshipping "madonnas and saints," we feel inclined to remain at home and worship the alone true object of worship, who will not give his glory to another. If they imagine that "cathedrals,—visited never by the light of natural day, but only by mystic irradiations poured through stained glass," are so favorable to true devotion, we beg leave to differ in opinion, and to be permitted to frequent the less imposing edifices erected at home, in which to worship God in spirit and in truth.

We desire to remember what is written in the scriptures of truth: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18, 2, 4.